

and humanity of Christ, and pantheism to the worship of His Lordship; not in the significance of baptism—for this has varied from a mere declaration of faith to "baptism represents regeneration and forgiveness"; not in the mode of baptism—for this has varied from "affusion" to "thrice immersion of the head," and immersion of the whole body; not in the character of the ministry—for this has varied from hostility to an educated and salaried ministry to boastfulness of their educational institutions, and their learned and high salaried ministers; (see Dr. Newman's Hist. p. 387) not in their advocacy of missions—for they varied from opposition of the rudest type, to a most zealous advocacy; there is but one thing in which the identity of the movement as a whole can be traced, that is their antipedobaptism, their opposition to infant baptism.

Troupe, Texas. S. M. Tenney.

P. S.—I beg to call attention here to a little book I own which was published in 1823 and has the following title page:

A Confession of Faith Put Forth.

By the Elders and Brethren of Many Congregations. (Baptized upon Profession of their Faith.)

In London and the Country. Adopted By The Baptist Association, Met at Philadelphia, Sept. 25, 1742.

With two additional articles, viz.: Of imposition of hands and singing of Psalms in Public Worship. The Tenth Edition.

The table of contents of this Confession is exactly the same as that we now own, with the following exceptions, viz.: It omits chapters 30, and 31 of our Confession, and adds three chapters: "20 of the Gospel, and of the Extent of the Grace thereof," "23 of singing of Psalms in Public Worship," "31 of the laying on of hands." This last chapter begins, "We believe that laying on of hands (with prayer) upon baptized believers, as such, is an ordinance of Christ, and ought to be submitted unto by all such persons that are admitted to partake of the Lord's Supper."

This particular edition of "The Confession of Faith" was issued under the direction of the "Franklin Baptist Association" and published at Frankfort.

S. M. T.

FOREIGN MISSION DEBT FUND.

Previously reported \$15,517.28
Grace A. Smythe, Blacksburg, Va., \$5;
Mrs. W. E. Black, Pacolet, S. C., \$2; F. M. S. Central Presb. ch., Beaumont, Tex., \$10.37; Ladies Mis. Circle, Presb. ch., Lexington, Mo., \$5; Ladies Soc. Presb. ch., Paris, Ky., (add.) \$1; L. Benev. Soc. New Providence ch., Lexington Presby., Va., (add.) \$58.89; Miss N. W. Millard, Pleasant Grove ch., Bluff City, Tenn., \$1; Mrs. Joe Thomas, 50c. For Mis. Soc. Hinton, W. Va.; Mrs. S. P. Peck, \$1.50; Mrs. Dotson, 50c; Mrs. Hayes, \$1; Mrs. Green, \$1; Mrs. Heflin, \$1; Mrs. Stark, \$1; Mrs. J. D. Humphries, \$1; Mrs. C. B. Mahon, \$1; Mrs. R. F. Dunlap, \$1; Miss Maggie Lang, \$1. Total, \$15,611.04.

Mamie D. Smith, Treas.

Petersburg, Va., July 15, 1909.

OUR CHURCH'S DEBT.

By Rev. Henry H. Sweets, Secretary.

The month of July which has been set apart by the General Assembly for offerings for the cause of Ministerial Relief is in some respects a very unfavorable time. The weather is hot, the people have begun to scatter, the congregations are usually reduced in numbers.

We make an earnest appeal to pastors and sessions of churches where the offering has not been taken, and to those who were prevented by absence from the house of God, from participating in the privilege of ministering to the enfeebled ministers and the needy widows and orphans of deceased ministers of the Southern Presbyterian Church.

Someone has well said: "None could be more worthy or deserving than the enfeebled ministers of the Gospel. They are not in need because they have been improvident or indolent. Nor because they might not have achieved financial success in other spheres of life. But they deliberately chose a field of service which they knew would yield very small financial returns. They chose it for the good of their fellows, in obedience to what they regarded as the call of God. Their very love for their Master and those whom He came to redeem, inspired their hearts and gave alacrity to their feet. No thought of self-denial or insufficient remuneration disturbed them."

Gladly they gave themselves, their lives, to the glorious work of serving the Lord Christ through ministry to those who were the objects of His love. They sought them out in the neglected places, gathered together scattered groups in sparsely settled regions, from lonely farms and struggling villages, from mountain towns and seaside hamlets. Miners, lumbermen, herdsmen, fishermen, were encouraged, taught and comforted.

An urgent necessity exists in our Church for a more suitable provision for those who, in such toil, have become worn out in her service and for their dependent families. We are doing far more than at any previous period of our history and soon we hope to measure up to the full extent of our duty in this regard.

Facts of the most painfully interesting nature, which are constantly coming under the notice of those who are immediately concerned with this matter; facts which speak in simple but eloquent language, telling the sad story of disease, privation, poverty and helplessness, might be collected in volumes. Could some of these sad pictures from real life be spread before our people, no eye could look upon them without a tear; no heart could contemplate them without deep emotion.

We will not divulge the names of those on our rolls. This is not an appeal to charity. It is a clarion call to the discharge of a solemn duty, the payment of a just debt, rendered more urgent by reason of the sorrow and suffering which our neglect entails.

The case of one of these saints, mentioned in an article "Ministering to the Saints" in the Presbyterian of the South

of June 30, 1909, is not an isolated one. The need is urgent. The command is plain, for the Lord hath ordained that "they that preach the gospel shall live of the gospel." The reward will be inexpressibly great, for the Master will say "Inasmuch as ye have done it unto one of these, ye have done it unto me."

If the offering has not been taken in your church, please see that it is taken. If you have not contributed to this work, please deposit an offering in the church collection or forward to Mr. John Stites, 110 Fifth street, Louisville, Ky.

ROMAN CATHOLIC INVASION.

Dr. J. Wilbur Chapman, the distinguished American evangelist, who is now making an evangelistic campaign tour of the world, spoke against the Catholic invasion of public school methods in Melbourne, Australia, the other day.

In one of his great mid-day meetings in Melbourne, at the close of his address, Dr. Chapman said: "I wish to make a statement entirely upon my own responsibility. I never allow myself to speak publicly on controversial religious matters, and I never proselytize among Catholic Christians or try to make a poor Protestant out of a good Catholic. I have however, as is but natural, been studying conditions in Australia, and I find them very similar to American conditions." "I think that the Roman Catholic Church shows an infinite amount of arrogance to have its own parochial schools and to conduct them as it wills, and then to come into schools where my children are being educated and tell them that they can not have the Bible."

The speech was greeted with unprecedented enthusiasm. People stood on their chairs and waved hymn books, shouting "Say it over again, Dr. Chapman. Let us have more of this. Speak your whole mind." The audience cheered continuously for five minutes.

When the cheering ceased Dr. Chapman continued: "I know what would happen to me if I were to intrude myself into a Catholic School and present my form of Christianity. The Priest would have the right to take me by the hape of the neck and kick me out into the street, and I should thoroughly deserve what I got. Hear me, men, if either Australia or America attempts to raise her boys and girls without the Bible, there is danger ahead."

Another outburst of cheering greeted Dr. Chapman as he sat down. The Chapman-Alexander party will close its simultaneous campaign of Australia on August 11. They go from there to the Philippine Islands and thence to China and Japan.

M. A. Martin.

The work of the most distinguished of Indian women, Pandita Ramabai, for orphans and child widows, has been largely sustained by an American committee of which President Charles Cuthbert Hall was head. Since the latter's death, Professor Harlan P. Beach, of Yale, has been chosen president of the American Ramabai Association.